

The celebration begins about one o'clock in the after- 585
noon. The men saddle their meharis and the camel-back 541
games, "iloudjan foull imnas" 01301114:11, will begin.
The women gather, beat their tobol, sing and play the amz'ad 533
to excite the riders. The latter, in groups of two or more,
abandon themselves to a wild race on their meharis, which
they throw into a gallop.

During this time the bride, hidden at the home of her
maternal aunt or a relative on the maternal side, must veil
her eyes and not watch the games. If by mischance she should 752
look at one of the riders, he would fall, and there would be
an accident.

As to the groom, he does not take part in the games.
Mounted on a white mehari, "ebidedj" 1VΣ 0, he is
present beside one of his friends, but he must remain impassive,
his face carefully veiled.

The games last until sunset.

At this point two "tolbas" and two friends of the groom
go to find the bride's father, if she is still a virgin, or the
woman herself if she has already been married, to ask him or
her to name a representative. The groom is also asked to
name his representative.

These two representatives meet with the tolbas and the 583
friends, and the marriage is contracted. It is at this time that 585
the bride price, /16/ "tagalt" 11X+, is set. For nobles 554
it consists, as a rule, of seven camels; for imr'ad it may con-
sist, depending on their means, of one camel or several sheep
or goats. The groom pays part of the bride price: one or two
camels if he is a noble; three or four sheep if he is an amr'id
and if he is not rich; the rest he owes. The animals which
have been paid have their throats cut and provide the wedding
feast. Then the "fatiha" (first sura of the Koran) is read to 782
call divine blessing on the newlyweds.

After the contract the women meet, the amz'ad is played 585
for a moment, but the bed of the newlyweds must be prepared.

* 492 that it is manufactured by pastoral Tuareg of these regions and not by blacksmiths, though the latter
 [564] may also make such saddles for their own use. The wooden structure is made of two cross-bars, which
 [412] are natural prongs fashioned with knife and axe, and these two cross-bars are lashed to each other
 at their lower ends, or are connected with each other by means of two sticks crossing each other at
 [124] the two sides. A wreath of slender roots of *afagag* (*Acacia Raddiana*) covered with a network of dum
 [283] palm rope may serve as a saddle seat, which can also be covered with a piece of matting plaited from
 [285] the leaves of the dum palm tree. This very simple saddle may perhaps be considered the prototype of
 the more developed riding saddles of the *térik* and *tahyast* types.

All the above-mentioned types of riding saddles are placed in front of the camel's hump and rest
 upon two to four saddle cloths, the number depending upon their quality and also upon the nutritional
 condition of the animal. Two saddle-cloths are considered enough for a fat camel while four should
 be applied to a very thin one. Saddle cloths are frequently called *ésatfar* (Ayr) or *asetfer* (Ahaggar),
 but this name is in fact used for everything placed upon the back of an animal to protect it against
 galling from the luggage and/or the saddle. Saddle cloths for camels are properly termed *éselis* (Ayr)
 [288] and *amesloš* (Ahaggar). Both among the Northern Tuareg and in Ayr saddle cloths are generally
 made of cotton, but they are also made from dum palm matting and a piece of leather among the
 Ayr Tuareg (Figs. 66-67). The riding saddles are fixed to the camel by a single girth known as *ahayif*
 (Ahaggar) or *azuw* (Ayr). In the north such girths are normally made from goat-hair while the Ayr
 [237] Tuareg use plaited leather (goat-skin). Girths in both regions are frequently furnished with a very
 large tassel hanging down from the right side of the camel (Fig. 69). On rare occasions when the Tuareg
 [541] ride their camels with all possible speed, e.g., at the annual camel races organized by the French
 [648] administration, the riders often secure the position of their saddles by means of a long cord (*ihwéwen*
 among the Northern Tuareg) tied around the hind part of the camel as shown by the photograph
 Fig. 68.

The camel rider sits in the saddle cross-legged with his feet resting upon the camel's neck. To accelerate
 the speed of his riding animal he pushes one of his feet against its neck in step with the rocking gait
 * 492 peculiar to camels. A whip (*alekkoq*) also belongs to the equipment of the rider. Most whips have a
 237 single lash made from a twisted strip of hide, but whips provided with two lashes of hide attached to
 a wooden handle are also found and are common in Tasilé-n-Ajjer (Figs. 70a-b). The whips used
 in the north are said to be made from camel's hide soaked in water; the raw hide is twisted and
 kept in this position until it is dry. The Ayr Tuareg say that camel's hide is not well fitted for whips,
 which among them are manufactured from the raw hide of a newly-killed ox. A piece of this hide is
 twisted and left to dry as in the north. The handle of the one-lash whip is made of cotton wrapped
 around the upper part of the lash and covered with coloured goat-skin.

* 492 The Ahaggar Tuareg have a particular implement to hasten the speed of riding camels. It is de-
 scribed in literature notably by Foucauld. It consists of a slender iron rod 0.35-0.50 metres long,
 fixed into a wooden handle. It has a small crook much like that of a staple and is used for scratching
 the animal and thus to incite it to greater speed. It is called *azulla*, or *asekred* (Foucauld 1951 52, II,
 p. 856 & IV, p. 1960). I have never seen this peculiar implement among the Tuareg.

* 492 A camel rider's equipment comprises various types of skin bags of which the most common is *
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Fig. 68. Tuareg camel riders prepared for a camel-race. The fixed position of the saddles is secured by means of a long cord (*ihweweren*) tied around the hind part of the camel. Tasile-n-Ajjer.

*492 The saddle types just mentioned are unknown to the *Kel Ferwan* Tuareg and apparently also to other Tuareg of Ayr. Tuareg of the *Kel Ferwan* drum-group refer to these women's saddles as "Arab saddles", and when their women mount camels on festive occasions they do not use proper saddles but a kind of chair built up upon two very large cushions manufactured by the *Imeggedezen*, and stuffed with hay. The arrangement of this saddle-chair is complicated and it takes some hours to finish it. It is built as follows:— The two large cushions (*éstigen*, sing. *ésteg*) are placed on the camel's back in front and behind the hump. They support a superstructure known as *tésogaley* and made from various objects belonging to the tent in the following way:— (1) Two large and oblong skin-bags are stuffed with hay or old cotton pieces and each of them is wrapped with a coloured blanket to form an oblong parcel. (2) To stay these parcels a rolled bed mat (Fig. 212b) is tied horizontally to each of them, and they are laid parallel with each other on the ground. (3) A very long mat plaited from dum palm leaves is rolled up and wrapped into a coloured blanket or a coloured piece of cotton. It is bent into a U-form and thereupon attached to the two oblong parcels by means of cords. This superstructure is further covered with coloured blankets and pieces of cotton. It is placed upon the two large cushions and tied to them and fastened to the camel by means of cords and girths. When a woman rides in such a saddle-chair she sits behind the animal's hump so that she cannot reach the camel's neck with her feet. The back of the U-formed mat prevents her from falling backwards. The structure of the saddle-chair may be seen from the photographs (Figs. 76-77). It should be understood that a saddle made in so difficult a manner is not used by the women except on festive occasions, such as travelling to attend a marriage or an Islamic feast. Apart from the very few noble women belonging to the two noble tribes within the *Kel Ferwan* group all women of this drum-group normally ride

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Fig. 90. Tuareg dogs of the breed which is common among the Ayr Tuareg. Dogs suffer much from heat in summer when they hide under water-bags. Ayr, the *Imez-zareg* tribe.

DOGS

231 The Northern Tuareg distinguish between three types of dogs (sing. *eydi*) as follows:— (1) a long-haired breed (*aberhoh*); (2) a short-haired slender breed (*akhami*); (3) a very slender and elegantly built greyhound (*aska*) (Fig. 91). The Ahaggar Tuareg speak of a tradition, according to which the greyhound (*aska*) was introduced fairly recently through contacts with the Northern Arabs. The Ayr Tuareg do not make similar distinctions between dog breeds. They have only one breed which is known as *ijji* (Fig. 90). It is short-haired and slenderly built though less so than the true Arab greyhound.

[136] Dogs are kept to guard the camp and in particular to protect the animals from the attack of jackals or hyenas during night. If the Tuareg had no dogs it would be most difficult for them to breed goats and sheep. Dogs may also follow the flocks in daytime to protect the animals against beasts of prey, though this is not generally considered necessary. Dogs are not trained as "sheep-dogs", but it is said that a few "intelligent" dogs will assist the herdsman in keeping the flock together during grazing, and many dogs will drive away domestic animals which belong to foreign flocks. Some Tuareg use dogs in hunting barbary sheep, gazelle, antelope, and hare (cf. hunting, p. 159, 166).

[171] It is well-known that the Arabs consider the dog an unclean animal. This is also so among Arab nomads of the Sahara, but they do not consider their greyhounds unclean in this sense. Thus pastoralists of the Chamba group told me that among them a fine greyhound is esteemed in much the same way as are noble riding horses and camels. The Tuareg have very few true greyhounds and

[521] I do not believe that they have this same feeling of interest in them. But many children and young people are fond of all types of dogs, and one can hear them discuss the qualities of their animals and the daily dog-fights which are considered a kind of entertainment to everybody in the camp.